

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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From the Sunday School Journal.

EXTRACT FROM THE THIRTEENTH ANNUAL REPORT OF THE AM. S. S. UNION.

Since our last anniversary there have been employed, for the promotion of the objects of the society, in the New England States, New York, and a part of New Jersey, eight agents and missionaries; in the other Middle States and Maryland, seven; in the valley of the Mississippi, twenty one; in the Southern states, fifteen. The missionaries in the three last districts have established at least five hundred new schools, and estimating their numbers at an average of only thirty each, gives fifteen thousand as the number added by their agency to the ranks of Bible-learners. The number might probably be doubled, by giving the accessions to schools that have received an impulse by the visits, sermons, and other labors of our missionaries.

The results of missionary employment are not to be estimated only by the number of schools formed or re-suscitated. Perhaps the greatest amount of good accomplished by this agency is never taken into account. The universal presentation of the duty and benefits of training a family to study the Bible; the turning of the hearts of parents and of the church to the young and the un-instructed; the inculcation of the duty of searching, and learning, and teaching the Scriptures—may leave impressions on a community, which will be traced in the conversion of many souls, and give a new impulse to religious feeling. The formation of every new school and every visit of a church or neighborhood, by one of our missionaries, is the occasion of a sermon or address, in which these obligations are set forth. Were no other duty performed than this, the subject is so vital and so special, that it would justify all the expenditure it costs.

Publications have been distributed gratuitously to schools and families, that were unable either to purchase any, or an insufficient supply, to the amount of \$3455 71, as follows:

In the west,	\$2283 85,
In the south,	812 04,
Elsewhere,	359 82.

The total sum of contributions received for the operations in the valley of the Mississippi, for the year ending March 1, 1837, was \$10,744 82. The cost of sustaining the agents and missionaries, of donations of books, and incidental expenses, including the balance of \$958 27 due for the previous year, was \$14,693 48, showing an expenditure on account of this fund of \$3,948 66, beyond the receipts.

Reports have been received from 164 of the 1300 unions, societies, and schools, who profess to be our auxilia-

ries, or at least have given no other intimation that they have ceased to be so, but neglecting to transmit their annual reports. Their statistics are as follows. Number of schools, 2,126; of teachers, 23,787; of scholars, 167,816; of volumes in libraries, 201,839. The number of individuals in these schools who have made a profession of religion during the past year, is stated to be 864 teachers and 1857 scholars. If the proportion of results is equal to that of the reports, these sums must be multiplied by seven to give the actual aggregate. But estimates of this kind are based on too much uncertainty to warrant the attempt.

The publication department of the society's transactions has been steadily advancing. The number of new works issued in the year is thirty-three, of which twenty-two are original. Their size varies from 16 pages 32 mo., to 272 pages 12 mo.; giving an aggregate of 3354 pages of new publications.

The number of volumes printed in the year, is 890,662; of infant school lessons, pamphlets, Journal, &c. 95,600; making about sixty-two millions of pages. In the aggregate of volumes are included 89,500 copies of the Union Questions; and in the aggregate of pages, 84,600 of the Sunday School Journal.

The amount of publications sent to depositories in the year was \$34,414 75; the amount sold at the Philadelphia depository was 31,041 96; making the whole amount thus disposed of \$75,465 71, being \$2700 above the business of the previous year. The actual receipts from sales in the same period were \$39,262 04.

The call for our publications in foreign countries has continued to be made, not only from the American missions, to which the proceeds of the foreign fund were restricted, but from many other quarters. The donations to the foreign fund, since our last report, have been only \$1040 20.

The avails of this fund have been distributed in books to American mission stations at Smyrna, Syra, Athens, Crete, Ceylon, Madura, Syria, Burmah, Belgaum, Calcutta, Canton, Liberia, Cape Palmas, Rio Janeiro, and Java, and to chaplains at Havre and Hamburg. We have printed one work ('The Beautiful City,') in Italian, for distribution among the Mediterranean missions. The board has also granted donations of books upon the urgent application of several missionaries of European societies.

In India our publications have been made known to English readers through several active friends of the society there. At their recommendation an assortment was shipped to Calcutta, and in four months the sum of nearly \$400 was realized from their sale. Some of the appeals and representations on the importance of our books in India and other parts of Asia will be given in the appendix. Translations of the Life of Daniel were, by our last accounts preparing in two of the languages of India, and the Life of Elijah, Ecclesiastical History, Memoirs of Martyn, History of the Orissa Mission, and others of our works, in the Hindoostanee or Bengalee language, are

probably now ready for the press. Our spelling books have been translated into the Mahratta language as an easy reading book. The missionaries who have given their labors to these translations are confidently expecting that Americans will not suffer them to remain in manuscript, when a field for their distribution among so many millions of people lies open before them.

The French version of our *Life of Washington* which is now extensively used in this country, was expected to be reprinted in Paris. The same work has been translated into German. It is a pleasing and remarkable fact, that a circulating library composed of our publications exists in Paris, which had, within less than a year after its establishment, six hundred subscribers from the American and English families residing at that capital. The existence of this library has caused the volumes to be sought in other parts of the kingdom, and a benevolent individual has ordered several hundred volumes for the purpose of placing them for sale in the hands of booksellers. We have also heard of at least four of our works, besides the *Life of Washington*, being in the course of translation; and of some of our elementary books having been adopted in Switzerland for the same purpose. We have also the gratification frequently to find our library and question books re-printed in England, or made the basis of similar works.

An important field of philanthropy having been laid open by the establishment of presses in this country for printing books with embossed letters, which can be read by the blind through the sense of touch, the board thought it would be highly agreeable to the society to have a few of their publications prepared in this form. The books entitled the *Sixpenny Glass of Wine*, the *Harvey Boys*, and the *Life of Melancthon* have accordingly been printed at the Institution for the Blind in Boston. At the time of passing the resolution authorizing these publications, the board supposed that the mode of printing for the blind was uniform. It appears, however, that different typography is employed by the presses in this country. It would be obviously conducive to the objects of these interesting institutions if a common form of character and mode of printing should be adopted; and by their united efforts we might expect soon to see opened to the blind a large proportion of those sources of instruction and happiness which have been heretofore supposed to be forever denied them.

APPEAL OF THE EXECUTIVE COMMITTEE OF THE AMERICAN SEAMEN'S FRIEND SOCIETY.

The important question, shall we strike the Bethel Flag? must very soon be settled by the churches and by the Christian community in our land. The American Seamen's Friend Society has been struggling onward nearly ten years, never fully sustained, and at some times left in distressing difficulty. The Executive Committee have made known the wants of the society, by preaching in the churches where the door was opened, by sending agents through the land, by issuing circulars, and by appeals in the public papers. Still their wants have been supplied. In making up their accounts for the year just closed, it is found that the receipts have fallen off to a very large amount compared with the former year, while more than four thousand dollars was due to the Treasurer on the current account. On making an estimate of the amount necessary to be raised to meet the expenses of the coming year, it is found that at least sixteen thousand dollars must be realized; and when we consider that not much more than half that sum was raised last year, and that too with agents constantly in the field, have we any reason to believe that, with the present difficulties in the country, and the unexampled revulsion of all mercantile affairs, we can raise double the money that we did last year? The case has seemed to the Executive Committee a plain one, and they felt themselves called on at once to reduce their expenses.

They have accordingly selected those points where the recall of a Chaplain would be attended with the least evil, or where the work could be taken up again with the most readiness. Canton was destitute of a Chaplain, and is therefore discontinued as one of our stations for the present. The Chaplains at Rio Janeiro and Marseilles are recalled, those efforts having but just commenced, and nothing permanent done. Smyrna is also struck from our list, there being many missionary brethren at that place, who, it is hoped, will pay some attention to the sailors. Some aid allowed to Calcutta will also be withheld after the present year. The plan for building a Mariner's church in New Orleans is postponed, and a negotiation is on foot with the friends of the cause there, respecting the farther employment of a Chaplain at that place under present circumstances. Perhaps it may be thought this is hasty, and that we should have made known our situation before acting in this summary way. We answer, that we have published our wants to the people repeatedly, but have received no adequate response, generally, in the country. As the almoners of public bounty, we feel bound to expend no more than the benefactions of the people place at our disposal; and when these resources fail, we must of course reduce our operations. The Committee have in this brief manner made a frank disclosure of their proceedings at this trying juncture in their affairs, and the reasons on which those proceedings were founded. We shall rejoice again to open the chapels where they are now closed, and to increase our labors to an extent far greater than we have ever yet proceeded, as soon as there is any fair prospect that we shall be sustained. We are persuaded that a very little exertion, if all the churches would make that exertion, would abundantly suffice to supply the wants of our society. We trust that exertion will be made, and that this our appeal will not have been made in vain.

On behalf of the Executive Committee,

A. VAN SINDEREN, President.

J. GREENLEAF, Cor. Sec.

New York, May 23, 1836.

AMERICAN MORAL REFORM SOCIETY.

The second Anniversary of this Society was held in the Tabernacle, N. Y. on Wednesday afternoon. Prayer by Rev. Mr. Ebaugh. Treasurer's report was read by the Treasurer, Wm. Brown, Esq.; and the Report of the Executive Committee by the Secretary, Rev. Mr. Sprague, which was adopted and ordered to be printed under the direction of the Executive Committee. Rev. Mr. Martyn read the report of the Ladies' Auxiliary Society, which was a very able and eloquent document. From this report it appears that the Advocate of Moral Reform has a circulation of from 17 to 20,000, of which, about 16,000 are regular subscribers. For some time past they have had an average of 200 new subscribers a week. They have 226 auxiliaries, 108 of which have been formed the past year, embracing 15,000 ladies. For some time past they have adopted the plan of employing female instead of male missionaries for visiting the city. The experiment has succeeded beyond their most sanguine anticipations. They can gain access where those of the other sex cannot. During the day the men are generally away from home, and the female visitors have a ready access to the female members of their families, to converse and pray with them. The object is preventive—one means of this is to assist virtuous females to support themselves, and save them from the temptations arising from indigence. They have opened a register for those who are worthy of employment. The house of reception, which was for some time maintained, has been given up.

MUNGO PARK AND THE MOSS.

I have often been struck with a passage in the travels of the celebrated Mungo Park, describing his situation

and feelings when left alone by those who had plundered him in the very heart of Africa: "Whichever way I turned, nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once upon my recollection, and I confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of religion, however, aided and supported me. I recollected that no human prudence or foresight could have arrested my present sufferings. I indeed was a stranger in a strange land; yet I was still under the protecting eye of that Provider who has condescended to call himself the stranger's friend.

"At this moment, painful as my reflections were, the extraordinary beauty of a small moss in fructification irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation; though the whole was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsule, without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with apparent unconcern upon the situation and suffering of creatures formed after his own image? Surely not. Reflections like these would not allow me to despair. I started up, and disregarding both hunger and fatigue, traveled forwards, assured that relief was at hand; and I was not disappointed.

MOUNT SINAI.

From "Incidents of travel in Egypt, Arabia, &c. by an American."

At eight o'clock I was breakfasting; the Superior was again at my side—again offered all that the convent could give, and urging me to stay a month, a fortnight, a week, at least to spend that day with him, and repose myself after the fatigues of my journey; but from the door of the little room in which I sat I saw the holy mountain, and I longed to stand on its lofty summit.

Continuing our ascent, the old monk still leading the way in about a quarter an hour we came to the table of rock standing boldly out, and running down, almost perpendicularly, an immense distance to the valley. I was expecting another monkish legend, and my very heart thrilled when the monk told me that this was the top of the hill on which Moses had sat during the battle of the Israelites and the Amalekites, while Aaron and Hur supported his uplifted hands, until the sun went down upon the victorious arms of his people. From the height I could see clearly and distinctly, every part of the battle-ground, and the whole vale of Rephidim, and the mountains beyond; and Moses, white on this spot, must have been visible to the contending armies, from every part of the field on which they were engaged.

I stand upon the very peak of Sinai—where Moses stood when he talked with the Almighty. Can it be, or is it a mere dream? Can this naked rock have been the witness of that great interview between man and his Maker? where, amid thundering and lightning, and a fearful quaking of the mountain, the Almighty gave to his chosen people the precious tables of his law, those rules of infinite wisdom and goodness which, to this day, best teach man his duty towards his God, his neighbor, and himself?

The scenes of many of the incidents recorded in the Bible are extremely uncertain. Historians and geographers place the garden of Eden, the paradise of our first parents, in different parts of Asia; and they do not agree

upon the site of the tower of Babel, the mountain of Ararat, and many of the most interesting places in the Holy Land: but of Sinai there is no doubt. This is the holy mountain; and, among all the stupendous works of nature, not a place can be selected more fitted for the exhibition of Almighty power. I have stood upon the summit of the giant Etna, and looked over the clouds floating beneath it; upon the bold scenery of Sicily, and the distant mountains of Calabria; upon the top of Vesuvius, and looked down upon the waves of lava, and the ruined and half recovered cities at its foot; but they are nothing compared with the terrific solitudes and bleak majesty of Sinai. An observing traveler has well called it "a perfect sea of desolation." Not a tree, or shrub, or blade of grass is to be seen upon the bare and rugged sides of innumerable mountains, heaving their naked summits to the skies—while the crumbling masses of granite all around, and the distant view of the Syrian desert, with its boundless waste of sands, form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive.

The level surface of the very top or pinnacle is about sixteen feet square. At one end is a single rock, about twenty feet high, on which, as said the monk, the Spirit of God descended, while in the crevice beneath his favored servant received the tables of the law. There, on the same spot where they were given, I opened the sacred books in which those laws are recorded, and read them with a deeper feeling of devotion, as if I were standing nearer, and receiving them more directly from the Deity himself.

SLAVERY.

ABOLITIONISM.

As many things are said about the principles and doctrines of the Abolitionists, all of which cannot be true, we have thought that it might be well to publish, for the benefit of such as have not seen them, the principal articles of the American Anti-Slavery Society.

CONSTITUTION.

Art. I. This society shall be called the American Anti-Slavery Society.

Art. II. The object of this Society is the entire abolition of slavery in the United States. While it admits that each State in which slavery exists, has, by the Constitution of the United States, the exclusive right to legislate in regard to its abolition in said State, it shall aim to convince all our fellow citizens, by arguments addressed to their understandings and consciences, that slaveholding is a heinous crime in the sight of God, and that the duty, safety and best interests of all concerned, require its immediate abandonment, without expatriation. The Society shall endeavor in a constitutional way, to influence Congress to put an end to the domestic slave trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia,—and likewise to prevent the extension of it to any State that may be hereafter admitted to the Union.

Art. III. This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force.

Art. IV. Any person who consents to the principles of this Constitution, who contributes to the funds of this Society, and is not a slave holder, may be a member of this Society, and shall be entitled to vote at the meetings.

The other articles relate to the choice of officers, &c.

New England Anti-Slavery Convention.—This Convention assembled at the Methodist Church in Church street, on Tuesday the 30th of May, being its Fourth Meeting. Samuel M. Pond of Maine, was chosen President. The Convention was in session four days. During this time resolutions were reported, discussed and adopted, in relation to Slavery in the District of Columbia—on the subject of the right of petition—on the domestic slave trade—on the purification of the churches—on ecclesiastical action—on our relation to Texas—on political action, and a number of minor points.

The whole amount of receipts and pledges taken up at the Convention was \$5,567.—*Zion's Herald*.

"BUT WHAT HAVE THE ABOLITIONISTS DONE?"

We have begun to act, and if we have not done all we desire, yet it is no reason for leaving off and doing nothing.

We have scattered millions of our publications through the land.

We have had thousands of lecturers to enlighten and convince the nation.

We have organized nearly a thousand societies to labor and pray for the accomplishment of this mighty work.

We have emancipated over five hundred slaves.

We have prevented the return of several hundred refugees.

We have prevented the kidnapping of many free colored people.

We have aroused the free colored people to the moral enterprise of the age, and started schools, and provided employment for them.

We have taken the dimensions of the evil and obstacles, and have provided agents, presses and means, and taken the inflexible resolution to persevere, till slavery is no more.

All this we have done—may do—are doing, and more.

D. I. ROBINSON.

Plymouth, N. H., March 24, 1837.

A highly valued correspondent of ours in Kentucky in a letter just received from him, relates the following anecdote of one of our citizens (Mr. William Watson,) with whom we have had the pleasure of an acquaintance since we first came to reside in Cincinnati. Mr. W. was a slave brought up in Kentucky. He purchased his freedom on the 10th of March, 1832. He came to Cincinnati with 62 cents in his pocket, and owing a debt of \$600. He opened a barbers shop, and now, by a course of judicious industry and management, he finds himself worth, clear of all drawbacks, not less than \$5000. He has a wife and children; and the sister mentioned below, a girl of 14 or 15 years old, for whose freedom he paid \$500, is now added to his family. He is not yet thirty years of age—is a member of the Baptist church, and some time ago, with others pursuing the same business, equally conscientious with himself, closed his shop on the Sabbath. Mr. W. has also found time to learn to read since he became a freeman.

"A colored man, a resident of Cincinnati, was traveling from Lexington home last summer, in the stage, with several white gentlemen—all of whom were slave-holders. The conduct of one of them who was from Mississippi, had been on several occasions during the journey, so rude and unfeeling towards the colored man as to excite disgust in the minds of others. At length the colored man, in reply to a question put by one of the company, stated that he had been free for some years, and having acquired some property, had gone to Lexington for the purpose of purchasing his sister who was then with him in the stage coach; that he was now returning, having accomplished his object; and that through the kindness of the owner of his sister he had purchased her considerably below the price she would have brought,

had she been sold in the market. The Mississippian jeering him, proposed to him, to speculate on his purchase, and offering himself to be the buyer, asked, "what advance will you ask upon your sister's price?" The insulted colored man, looking his persecutor in the face replied, "I will take for her the same price for which you will sell your sister."

It is barely necessary to add that even the obtuse sensibility of a dealer in human flesh was not proof against such a retort. His confusion was heightened by the satisfaction expressed by his fellow travelers at the rebuke of his insolence.

The act of our legislature requires Mr. Watson to enter into bond and security with two or more freehold sureties in the penal sum of \$500—conditioned for his good behavior, and to pay for his support in case he should become unable to support himself. "Otherwise the overseers of the poor are required to remove him from the State as in the case of paupers."

Further:—if any of our hundred citizens who crowd Mr. W's. shop daily employ him to shave them, without he has entered into such bond, &c., they are liable to a forfeiture of one hundred dollars each, and for his support and maintenance, should he become unable to support himself.—*Philanthropist*.

COSTS OF WAR.

Since the year 1000 there have been twenty-four different wars between England and France; twelve between England and Scotland; eight between England and Spain; and seven with other countries; in all fifty-one wars. There have been six wars within 300 years, viz:—1. War ending 1607 cost 21,500,000*l.* sterling; 100,000 slain, and 80,000 died of famine. 2. War began 1702 cost 43,000,000*l.* sterling; 100,000 British slain. 3. War began 1739 cost 48,000,000*l.* sterling; 150,000 British slain. 4. War began 1756 cost 111,000,000*l.* sterling; 250,000 British slain. 5. The American war, began 1775, cost 139,000,000*l.* sterling; 200,000 British slain. 6. The last war began 1793, cost 750,000,000*l.* sterling; 2,000,000 slain among the several belligerents. The expenses of the French war have been stated as under, and these sums are probably much within the actual amount, viz:—

Great Britain spent in the war 1793 to 1815	750,000,000 <i>l.</i>
France	690,000,000
Austria	220,000,000
The other states of Europe	1,012,000,000
The three years' war cost the United States of America	27,000,000
	2,699,000,000 <i>l.</i>

As regards Great Britain, a large part of the expenses of the late war are now (1836) unliquidated. And to the amount should be added the following sources of loss and expense, some of which are likely to be entailed on the public for ages—viz., 1st, The value of British merchant vessels and their cargoes captured and destroyed by hostile force during the war 1793 to 1815. 2d, The value of British merchant vessels wrecked, by being deprived by the war of access to friendly ports. 3d, The value of British property seized and destroyed during the war at various places in Europe. 4th, The amount of military, naval, and other pensions, 1815 to 1837. 5th, The amount of taxes continued upon the public, 1815 to 1837, to pay the interest of the war debt. 6th, The increase of the establishment since 1792. Such was the terrible destruction of human life occasioned by the late war, that it is stated upwards of two millions of our fellow creatures fell a sacrifice thereto, among the several belligerents.—*Scottish Pilot*.

A WARRIOR'S OPINION OF WAR.—The following is singular language to be used by a brother of Napoleon.

It is from an answer of Louis Bonaparte to Sir Walter Scott.

"I have been enthusiastic and joyful as any one after a battle; and I also confess, that the sight of a battle field has not only struck me with horror, but turned me sick; and now that I am advanced in life, I cannot understand any more than I could at fifteen years of age, how beings, who call themselves reasonable, and have so much foresight can employ this short existence, not in loving and aiding, but in putting an end to each other's existence, as if Time himself did not do this with sufficient rapidity! What I thought at fifteen years of age, I still think—wars, with the pain of death, which society draws upon itself, are but organized barbarisms, an inheritance of the savage state," disguised and ornamented by an ingenious institution and false eloquence.

AN EXAMPLE FOR MINISTERS—A FACT.

In one of the ports near the southern shore of Lake Erie, the little band of Christians were often disturbed by the arrival and departure of steamboats and stages; especially by one chiefly owned in the village, which left the port regularly every Sabbath morning. The Presbyterian minister exerted himself both in public and private to enlighten his people and show them the duty of keeping the Sabbath holy; and publicly pronounced his determination to do his best to have the Sabbath breaker as promptly disciplined as any other sinner.

One Saturday night, about sun-set, an estimable member of his church called to ask his advice. He said he had business to a large amount that must be done at the bank in B. on Wednesday or a sad loss of credit and money would be the consequence; that he had calculated to go in a boat on Friday, but the storm had prevented it coming in; that the stage would go on the Sabbath and not again till Tuesday; that the boat then in the harbor would go out in the morning, but no other boat was expected for some days. And now what should he do? He was not rich, and a delay would cost him a serious loss. He subscribed beyond his means (and such was the fact,) for building a meeting house and supporting the minister, and had economised in every way possible to meet his debts.

He was told that his case was a hard one; but that the circumstances of it would not justify him in breaking the command of God; that he had better lose a hundred dollars, or go on horseback or even on foot, to the next port, (fifty miles,) than travel on the Sabbath.

Seeing that his minister was inflexible, he relinquished his Sabbath voyage, called on several others in the town in similar circumstances, mostly professed Christians, told them his determination and invited them to wait and go with him in extra stages early on Monday morning. This they did, and had a pleasant and profitable trip.

The steamboat lost by that single circumstance upwards of a hundred and twenty dollars. And the proprietors of the boat immediately changed the day of leaving the port from Sunday to Thursday, and the following year, that is the last, their boat was regularly laid by every Sabbath through the season.—*Cleveland Mess.*

THE "LAST MEETING."

The Rev. Edwin Stevens, Missionary to China, who died in January last while on a visit to Singapore, was for some years connected with the North Sabbath School in this city, as a teacher of a Bible class consisting of fourteen young ladies, all of whom became hopefully pious while members of his class; two of this class were removed from earth to heaven before their teacher, and another a few days after him in January last. The following interesting account of the last meeting with the

class is from his pen, and appeared in the Sabbath School Record for May 1832.

On entering the Sabbath school a short time ago, where I have often spent an hour very pleasantly, I cast my eye over an interesting Bible class which had frequently attracted my notice before. As they were there assembled in season, and waiting the coming of their teacher, I observed an unwonted thoughtfulness and stillness among the usually happy group. When their teacher arrived, there seemed to be a slight shade of sadness over his countenance also, and of softening feeling as his eye rapidly comprehended and summed up the usual number of his class. I soon learned that this was to be their "last meeting" as a teacher and a class, and no wonder that it awakened feelings not often felt, and yet once felt, not easily forgotten. For to study the holy word of God together, to speak of the feelings of the heart and the trembling hopes of eternal salvation, to talk to each other of the love of Jesus, and to pray for each others welfare, while they chasten the affections, also bind them together as nothing else can do; many, many sabbaths had this class and their teacher thus met. He had witnessed the dawning of hope and the progress of faith in many of them, for though not awakened by his instruction, yet he had beheld them in the fearful hour of religious anxiety. He had traced every stage of their progress from the tears of contrition to the smiles of a joyful reconciliation to God, and devotion to the Saviour. Now they all stood together the professed and youthful friends of the Redeemer of men. After going through the appointed lesson, he reminded them that he was now called in Divine providence to leave them and give his life to the distant heathen. While he now paused as if unprepared to say more, and yet unwilling to stop here, one might read in his countenance regret, unavailing regret that so many opportunities of doing them good, had been no more willingly and faithfully employed. A thousand failures, seen or unseen before, seemed to rush into his thoughts. On their minds too seemed to rest the thought of opportunities now gone by, and instructions forgotten. But still joy and thanksgiving from the hope that all of them were the dear friends of the Saviour, seemed most to shine forth and prevail. In such a circle, who could much grieve for any earthly thing? Were they to part? But it was only to do good while they lived, and to meet again with the more joy in heaven. Did tribulation await them? But they knew Him who said, "in the world ye shall have tribulation, but in me, ye shall have peace." Might they not fall in the hour of temptation? But they knew the good Shepherd who gave his life for the sheep, and knowing his love, they dared to give him themselves in all their guilt and weakness, to be kept, and sanctified and saved. They could still pray for each other at their appointed hour of concert. The charities of heaven might expand their hearts to take a view of the whole world, and to feel that same interest for each lost man of distant lands, as for him whose home is nearer to us. This was illustrated in some such way as the following—"I remember," said the teacher, "when I was but a child and my acquaintance reached but a mile around my father's house, then all my feelings of home were limited to the little fireside circle around my father's hearth. All others seemed distant and nearly out of the reach of my affections. But when I became a youth and left my father's house to reside in a distant town, then every one of my former townsmen whom I now met, seemed to me like friend, and I looked on him somewhat as I used to do before upon one of my own family circle. When afterwards I went to a distant state, then every inhabitant of my native state seemed to me like an acquaintance, and we formed a fellowship at once, much like the fraternal feelings of early days. So now when called to live in a distant nation, if I may be happy enough to see an American, I shall greet him with the

same fraternal affection as of old rested on the little domestic circle. I ask not from what state he came, but welcome him as a brother, whether from the northern or southern, the eastern or western states. I will go still further: Were we swift spirits like the angels, as we may hope to be, and could we look on the many other great and glorious worlds which our Father has made, as we saw one and another spirit released from trial and sin, coming up to the mansions of the blessed, we should not ask from what nation or continent he came, but should haste to unite with him in falling before the Lamb in heaven, and saying, "Thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation." Thus with our expanding views of the world, our hearts also will enlarge, so as to include every man for whom Jesus died, and our prayers will rest on the whole race, with the same earnestness as they used to do upon our own fireside." Thus spoke the teacher. And can this be parting? thought I. It seems more like making all one great family, some of whom are going to instruct and help the other members who are in distress. Can this be the "last meeting?" O! no; to the true servants of Christ, there is no last meeting, no parting to meet no more. All their various paths in life come together at last. Then may neither teacher or scholars, not one, be wanting, but every one standing in his lot, meet the smile of that great Judge whom but to see in peace, will be bliss. Who of that happy group may first be released from trial, and first see Him, they know not. But whoever of them shall next follow, will doubtless be welcomed to the holy world, by that redeemed and accepted spirit, till all, one by one, shall be called away from the earth, to live in the world of spirits. May we all be accepted of Him. And this it is, thought I, to be a S. S. teacher. If this world of trial yields such joys and hopes, what must it be to meet a class in heaven? What must it be?

Isaac Walton, in his admirable *Lives*, after mentioning characteristic anecdotes of Herbert, adds:

"In a walk to Salisbury, he saw a poor man with a poorer horse, that was fallen under his load; they were both in distress and needed present help, which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The poor man blessed him for it, and he blessed the poor man, and was so like the good Samaritan, that he gave him money to refresh both himself and his horse; and told him, 'that if he loved himself, he should be merciful to his beast.' Thus he left the poor man, and at his coming to his musical friends at Salisbury, they began to wonder that Mr. George Herbert, who used to be so trim and clean, came into that company so soiled and discomposed; but he told them the occasion; and when one of the company told him he had 'disparaged himself by so dirty an employment,' his answer was, 'that the thought of what he had done would prove music to him at midnight; and that the omission of it would have upbraided and made discord in his conscience whensoever he should pass by that place. For if I be bound to pray for all that be in distress, I am sure that I am bound, as far as it is in my power, to practice what I pray for. And though I do not wish for the like occasion every day, yet let me tell you, I would not willingly pass one day of my life without comforting a sad soul, or showing mercy; and I praise God for this occasion. And now let us tune our instruments.'"

Remarkable incident.—An altercation took place lately at Little Rock, Arkansas, between a Dr. Mc Williams and a Mr. Pew, sub-editor of the Arkansas Gazette, in the presence of many citizens. Dr. Mc Williams, having had some quarrel with Mr. Pew, charged him with gross and wilful falsehood. In a few moments Mr. Pew was observed to turn deathly pale—a fearful change came

over his countenance—and to the horror and astonishment of the beholders, he fell and died without a struggle or a groan.

POETRY.

"THE LAST SUPPER."

BY MRS. SIGOURNEY.

Behold that countenance where grief and love
Blend with ineffable benignity,
A deep unuttered majesty divine.
Whose eye is that which seems to read the heart,
And yet to have shed the mortal tear of woe!
Redeemer, is it thine? And is this feast
Thy last on earth? Why do the chosen few,
Admitted to thy parting banquet, stand
As men transfixed with terror?

Ah! I hear
The appalling answer from those lips divine,
'One of you shall betray me.'

One of these?
Who by thy hand was nurtured, heard thy prayers,
Received thy teachings as the thirsty plant
Turns to the rain of summer!—*One of these!*
Therefore, with deep and deadly paleness drops
The loved disciple, as if life's warm spring
Chilled to the ice of death, at such strange
Shock of unmingled guilt. See his whole soul
Concentered in his eye, the man who walked
The waves with Jesus, all impetuous prompts
The horror-struck inquiry,—*Is it I?*
Lord, is it I? While earnest pressing near,
His brother's lips in the ardent echo, seems
Doubting the fearful thought. With brow upraised,
Andrew absolves his soul of charge so foul;
And springing eager from the table's foot,
Bartholomew bends forward, full of hope,
'That by his ear the Master's awful words
Had been misconstrued. To the side of Christ
James in the warmth of cherished friendship clings,
Yet trembles as the traitor's image steals
Into his throbbing heart,—while he whose hand
In skeptic doubt was soon to probe the wounds
Of him he loved, points upward to invoke
The avenging God,—Philip, with startled gaze,
Stands in his Christian singleness of soul,
Attesting innocence,—while Matthew's voice,
Repeating fervently the Master's words,
Rouses to agony the listening group,
Who half incredulous with terror, seem
To shudder at his accents.

All the twelve
With strong emotion strive, save one false breast
By mammon seared, which, brooding o'er its gain,
Weighs thirty pieces with the Saviour's blood.
Son of perdition! dost thou freely breathe
In such pure atmosphere? And canst thou hide
Near the cold calmness of that sullen brow,
The burden of a deed whose very name
Thus strikes thy brethren pale?

But can it be
That the strange power of this soul-harrowing scene
Is the slight pencil's witchery?—I would speak
Of him who poured such bold conception forth
O'er the dead canvass. But I dare not muse,
Now, of a mortal's praise. Subdued I stand
In thy sole, sorrowing presence, Son of God!
I feel the breathing of those holy men,
From whom thy gospel, as on angel's wing
Went out through all the earth. I see how deep
Sin in the soul may lurk, and fain would kneel,
Low at thy blessed feet, and trembling ask,
'Lord, is it I?'

* A picture by Leonardo da Vinci.

NEW HAVEN JOURNAL.

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NEW HAVEN JOURNAL.

JULY 1 1837.

We commence the publication of the late Acts of the State Legislature, believing our subscribers will prefer them above other matter in their place, especially since by this form of our paper they are enabled to preserve them better than in any other. They are shorter than usual, and will all appear in about three weeks.

LAWS OF CONNECTICUT, PASSED MAY SESSION, 1837.

REVISED BY THE ORIGINAL IN THE SECRETARY'S OFFICE.

AN ACT relating to JOINT STOCK CORPORATIONS.

BE it enacted by the Senate and House of Representatives in General Assembly convened.—[Sec. 1.] All Corporations organized and established under the provisions of this act, shall be capable to sue, and be sued, plead and be impleaded, answer and be answered unto, appear and prosecute to final judgment, in any court or elsewhere; to have a common seal, and the same to alter at pleasure; to elect in such manner as they shall determine, all necessary officers; to fix their compensations and define their duties; to ordain and establish by-laws for the government and regulation of their affairs, and the same to alter and repeal, and to employ all such agents, mechanics, and other laborers as they shall think proper.

Sec. 2. Any number of persons not less than three, who, by articles of agreement in writing, have associated, or who shall associate according to the provisions of this act, under any name by them assumed, for the purpose of engaging in and carrying on any kind of manufacturing or mechanical, or mining or quarrying, or any other lawful business, and who shall comply with the provisions of this act, shall, with their successors and assigns, be and remain a body politic and corporate, under the name by them assumed in their said articles of association.

Sec. 3. The amount of the Capital Stock in every such Corporation, shall be fixed and limited by the Stockholders, in their articles of association, and shall in no case be less than Four Thousand Dollars, nor more than Two Hundred Thousand Dollars, and shall be divided into shares of Twenty-five Dollars each.

Sec. 4. The purpose for which every such Corporation shall be established, shall be distinctly and definitely specified by the Stockholders in their said articles of association, and it shall not be lawful for said Corporation to direct its operations, or appropriate its funds to any other purpose.

Sec. 5. When any number of persons shall have associated, according to the provisions of this act, any two of them may call the first meeting of the Corporation, at such time and place as they may appoint, by giving notice thereof in any one or more newspapers printed in the county in which such Corporation is to be established, or in adjoining county, at least fifteen days before the time appointed for such meeting.

Sec. 6. The stock, property, affairs, and business of every such Corporation, shall be under the care of, and shall be managed by not less than three Directors, who shall be chosen annually by the Stockholders, at such time and place as shall be provided by the by-laws of said Company, and who shall be Stockholders, and shall hold their offices for one year, and until others shall be chosen in their stead.

Sec. 7. Every such Corporation shall by their said name, have power to purchase, take, hold, occupy, possess, and enjoy to them and their successors, all such lands, tenements, and hereditaments and all such property, goods, chattels, and effects, of every kind, as shall be necessary for the purpose of said Company; and such other lands, tenements, and hereditaments as shall be taken in payment of, or as security for debts

due to said Company, and the same to let, lease, sell, alien and dispose of at pleasure.

Sec. 8. The Directors of every such Corporation shall choose one of their number to be President. They shall also choose a Secretary and Treasurer of said Company, and such officers as the by-laws of the Company shall prescribe, who shall hold their offices until others shall be chosen in their stead. They may call in the subscriptions to the capital stock of said Company, by installments, in such proportions and at such times and places as they shall think proper, by giving such notice thereof as the by-laws of said Company shall prescribe. And in case any Stockholder shall neglect, or refuse payment of any such installment for the space of sixty days after the same shall become due and payable, and after he, she, or they shall have been notified thereof, the Stock of such negligent Stockholder shall, by the Directors, be sold at public auction, giving at least thirty days notice thereof in some newspaper, printed in the county where the business of such Corporation is transacted, or an adjoining county, and the proceeds of such sale shall be first applied in payment of the installment called for, and the expenses attending it, and the balance shall be refunded to the owner thereof; and such sale shall in all respects entitle the purchaser to all the rights of a Stockholder, to the extent of the shares so bought.

Sec. 9. A majority of the Directors of every such Corporation convened according to their by-laws, shall constitute a quorum for the transaction of business, and a majority of the Stockholders present at any legal meeting shall be capable of transacting the business of that meeting, and at all meetings of such Stockholders, each share shall entitle the holder thereof to one vote.

Sec. 10. The Directors of every such Corporation for the time being, shall have power to fill any vacancy which may happen in their Board by death, resignation, or otherwise, for the then current year.

Sec. 11. If it shall so happen that an election of Directors in any such Corporation shall not take place at the annual meeting thereof in any year, said Corporation shall not thereby be dissolved, but an election may be had at any time within one year, to be fixed upon, and notice thereof to be given by the Directors.

Sec. 12. The books of every such Corporation containing their accounts, shall at all reasonable times be open for the inspection of any of the stockholders, and as often as once in a year, a statement of the accounts of said Company, shall be made by order of the Directors.

Sec. 13. Every such Corporation may increase its Capital Stock, and the number of shares therein, at any meeting of the Stockholders, specially warned for that purpose—Provided, that the amount so increased shall not exceed the amount authorized by this act.

Sec. 14. The stock of every such Corporation shall be deemed and considered personal property, and be transferred only on the books of said Company, in such form as the Directors of said Company shall prescribe. And said Company shall at all times have a lien upon all the stock or property of the members of said Company invested therein, for all debts due from them to said Company.

Sec. 15. Before any Corporation formed and established under the authority of this act, shall commence business, the President and Directors thereof shall cause their articles of association to be published at full length in two newspapers printed in the county in which said Company is located, or in an adjoining county. They shall also make a certificate of the purpose for which such Company is formed—the amount of their Capital in Stock—the amount actually paid in and the names of the Stockholders, and the number of shares by each respectively owned, which certificate shall be signed by the President and a majority of the Directors of said Company and deposited with the Secretary of this State, and a duplicate thereof with the Town Clerk of the town in which said Company is to transact its business, and said Secretary and said Town Clerk shall respectively record the same in books to be by them kept for that purpose—and within thirty days after the payment of any installment called for by the Directors of said Company, a certificate thereof shall be made, signed, deposited, and recorded as aforesaid.

SEC. 16. If any such Corporation shall increase its Capital Stock as before provided the President and Directors of said Company shall within thirty days thereafter make a certificate thereof which shall be signed, deposited, and recorded as in the preceding section is provided.

SEC. 17. Every such Corporation shall annually, in the month of January, make a certificate containing the amount of their Capital actually paid in—the amount invested in real estate, and the amount invested in personal estate, the amount of their debts and credits at the time of making such certificate, as nearly as the same can be ascertained, with the name of each Stockholder and the number of shares by him held at the date of such certificate—which certificate shall be signed by the President and Secretary of said Company, and deposited with the Town Clerk of the town in which said Company transact their business; and whenever any Stockholder shall transfer his Stock in any such Company, a certificate of such transfer shall forthwith be deposited with the Town Clerk as aforesaid, who shall note the time of said deposit and record it at full length in a book to be kept by him for that purpose, and no transfer of stock shall be valid against any creditor of such Stockholder, until such certificate shall have been deposited according to the provisions of the foregoing section.

SEC. 18. The certificate required by the 15th, 16th, and 17th sections of this act, shall be made under oath or affirmation by the persons subscribing the same; and if any person shall, as to any material facts, knowingly swear or affirm falsely, he shall be deemed guilty of perjury; and suffer the punishment prescribed by law for that crime.

SEC. 19. If the Capital Stock of any such Corporation shall be withdrawn and refunded to the Stockholders, before the payment of all the debts of the Company, for which such stock would have been liable, the Stockholders of said Company shall be liable to any such creditor of said Company, in an action founded on this statute, to the amount of the same refunded to them respectively as aforesaid—Provided always, that if any such Stockholder shall be compelled by any such action to pay the debts of any creditor of said Company, he shall have right by a bill in chancery to call upon all the Stockholders of said Company to whom any part of said stock has been refunded, to contribute their proportionable part of the sum by him paid as aforesaid.

SEC. 20. If the Directors of any such Corporation shall declare and pay a dividend when the Company is insolvent, or any dividend the payment of which would render it insolvent, knowing said Company to be insolvent, or that such dividend would render it so, the Directors assenting thereto shall be jointly and severally liable in an action founded on this statute for all debts due from said Company, at the time of such dividend.

SEC. 21. If the President, Directors, or Secretary of any such Corporation shall intentionally neglect or refuse to comply with the provisions of, and to perform the duties required of them respectively by the 15th, 16th, and 17th sections of this act, such of them so neglecting or refusing shall jointly and severally be liable in an action founded on this statute for all debts of said Company contracted during the period of such neglect and refusal.

SEC. 22. If any Corporation organized and established under the authority of this act, shall violate any of the provisions of said act, and said company shall thereby become insolvent, the Directors ordering or assenting to such violation, shall jointly and severally be liable in action founded on this statute for all debts contracted after such violation as aforesaid.

SEC. 23. This act shall be taken to be a Public Act, and take effect from and after the day of the passage thereof, and may at any time be altered or amended or repealed by the General Assembly. And the General Assembly may at any time for just cause rescind the powers of any Corporation, created pursuant to the provisions of this act, and prescribe such mode as may be necessary or expedient for the settlement of its affairs.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.
Approved, June 10, 1837. HENRY W. EDWARDS.

AN ACT in addition and alteration of an act for regulating Salaries and FEES.

SEC. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That there may be charged by sheriffs and other officers, One Dollar in the whole, and no more, for setting a Prisoner at the Bar of the Superior or County Court during the trial of any one prisoner on any one indictment or information, and said sum of One Dollar may be taxed in the bill of costs.

SEC. 2. Be it further enacted, That there shall be allowed to the several Gaolers in this state, the sums of Fifty Cents for the commitment, including the discharge, of each Prisoner, and it shall not be lawful for any Gaoler to charge or demand any greater sums than Fifty Cents in the whole, for all key fees on any one debt, information, indictment, or mittimus for each Prisoner.

SEC. 3. That so much of the act to which this is an addition and alteration as allows sheriffs and other officers in criminal cases One Dollar for setting a Prisoner at the Bar of a Court each time, be, and the same is hereby repealed.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.
Approved, June 10, 1837. HENRY W. EDWARDS.

AN ACT in addition to an act relative to Committees on SCHOOLS, and directing the manner in which the Meetings of School Societies and School Districts may be Warned.

BE it enacted by the Senate and House of Representatives in General Assembly convened, That whenever any School Districts shall be destitute of a School House or of a Sign-post, whereon to post warnings for School Meetings, and where no newspaper is printed in the District, a certified warning delivered to each qualified voter residing within such District, or left at his usual place of abode, at least five days before the holding of said meeting, by the Committee of such District, shall be sufficient notice to the qualified voters to attend such meetings.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.
Approved, June 10, 1837. HENRY W. EDWARDS.

AN ACT CONCERNING BANKS.

BE it enacted by the Senate and House of Representatives in General Assembly convened—[**SEC. 1.**] That the Cashier of each Bank shall annually on the last Saturday of March, prepare and publish three weeks successively in some newspaper published in the county if there be any, and if not, in an adjoining county, the names of all Stockholders of the Bank, to whom any dividend has remained due and unclaimed for the term of one year, with the amount due to each.

SEC. 2. No dividend shall ever be declared by any Bank which shall exceed in amount the net profits actually in the Bank at the time of declaring the dividend.

SEC. 3. No Bank shall establish any Branch, office, or agency thereof, or employ any agent or person to make loans or discounts, at any other place than the Banking-house.

SEC. 4. No Bank or any of its officers shall at any time employ any agent or person to exchange the bills of such Bank, for the bills of any other Bank in this State, except at their Banking-house.

SEC. 5. No person shall be a Director in any Bank in this State, or have a right to act as such, who shall at the time be indebted to such Bank to an amount exceeding Nine Thousand Dollars over and above the Stock standing in his name on the Books of the Bank.

SEC. 6. No person while he is a Director of any Bank in this State shall be a Director of any other Bank.

SEC. 7. If any Director of any Bank in this State shall receive any commission or compensation for endorsing any notes or bills of exchange which shall be discounted by such Bank, he shall forfeit to the Treasurer of the county where such Bank is located, the full amount of such note or bill of exchange so by him endorsed.

SEC. 8. No President or Cashier of any Bank in this State shall be allowed to vote in the election of Directors for such Bank upon any other stock than his own—nor shall any President or Cashier request or solicit any stockholder to make to any person whatsoever a power of attorney to vote upon the stock of such Bank—and no person shall be allowed to vote by virtue of a power so obtained. Any person who shall violate the provisions of this section shall be disqualified from holding any office in said Bank for the term of one year thereafter.

SEC. 9. No Cashier or Clerk of any Bank or Company, of which said Cashier or Clerk is a member, shall be either maker, acceptor, or indorser, upon any paper which shall hereafter be discounted at the Bank in which said Cashier or Clerk is employed.

SEC. 10. That if any Cashier who has not already given bond for the faithful performance of his trust, shall neglect the same for fifteen days after the rising of this Assembly, or if any Cashier hereafter appointed shall neglect to give the bonds required by the charter for thirty days after his appointment, his office shall cease and become vacant.

Sec. 11. That all meetings of the stockholders of any Bank in this State in which this state is a stockholder, the Commissioner of the School Fund is hereby authorized to act and vote upon the transferrable stock which is appropriated for the use and benefit of the School Fund in the same manner and to the same extent as other stockholders. And the Treasurer of the state is hereby authorized to act and vote for and in behalf of the state upon the transferable stock which belongs to the General or Civil-list Fund of the state in the same manner, and to the same extent, as is herein before provided for the Commissioner of the School Fund. And said Commissioner and Treasurer respectively shall have power, whenever they deem proper, to substitute and appoint the State Director in such Bank to vote and act therein for and in behalf of the state in the same manner and to the same extent as is by law provided for them.

Sec. 12. There shall be annually appointed by the Legislature, two Bank Commissioners, whose duty it shall be to visit and examine at their discretion the several Banks in this state, at least once in each year, and oftener if they deem expedient, to inquire whether they have been and are managed and conducted according to law, and said Commissioners or either of them shall have power and authority to enter any of said Banks, and examine the books and papers thereof, in the presence of one or more of the officers, and to examine the President, Cashier, Directors, Clerks, and any other persons, under oath, in relation to the affairs of said Bank, which oath either of such Commissioners is empowered to administer, and for every wilful and false swearing in relation to the same, such person shall be deemed to be guilty of perjury, and punished accordingly. And said Commissioners shall have power to compel the attendance of witnesses, and the production of books and papers by suitable process, and for contempt of their process, or for a refusal to produce the books and papers of the Bank, or to answer such interrogatories as may be put to the officers of the Bank by said Commissioners, the said Commissioners shall have power to suspend the operations of said Bank until the next session of the General Assembly. And the said Commissioners shall receive for their services the sum of Three dollars each per diem, and their actual expenses, while employed on said business, to be apportioned among the said Banks according to the amount of their capital, and if any Bank shall refuse to pay its proportion, the said Commissioners shall report the same to the Legislature. And in case of the absence or inability of either or both of said Commissioners to attend to their duties, the Governor may appoint some person or persons to supply his or their place or places until the next session of the General Assembly.

Sec. 13. If any Bank shall violate any of the provisions of this statute, such Bank shall forfeit and pay to the Treasurer of this state the sum of One Thousand Dollars, to be recovered by any proper action on this statute brought before any proper Court in the county where the Bank is located.

Sec. 14. Whenever in the opinion of the Bank Commissioners the Charter of any Bank shall be forfeited, or the public are in danger of being defrauded thereby, the said Commissioners, or the Attorney of the state for the county in which the principal banking-house of such Bank is situated, shall prefer a complaint to the Superior Court of such county as a Court of equity if in session, or to a Judge of said Superior Court in vacation, stating the grounds of such complaint and praying that such Bank may be enjoined from any farther proceedings in their business, that their Charters may be revoked and annulled, and their property disposed of, pursuant to the provisions of this Act.—Whereupon said Court or Judge, shall forthwith issue a citation to said Bank directed to, and to be served upon the President, a majority of the Directors, and the Cashier thereof, by leaving a true and attested copy with each, or at their last usual place of abode if within this State, commanding them to appear before said Court if in term time, or before said Judge if in vacation, on a day and at a place named in such citation, then and there to show cause (if any) why a writ of injunction should not issue, enjoining such Bank from further exercising the powers and franchises conferred by its Charter.—And if upon the examination of the President, Directors, or Cashier, and such other testimony as may be adduced, the said Court or Judge shall be of opinion that the Charter of such Bank is forfeited, or the public are in danger of being defrauded thereby, they are hereby authorized and required to issue an Injunction to the President, Directors, Cashier and other Agents of such Bank enjoining them from proceeding in transacting the business thereof, and to appoint not exceeding three disinterested persons to be receivers of all the evidences of debt, goods, effects, and property of every description belonging to such Bank, who shall give such bond to the Treasurer of this State as such Court or Judge shall di-

rect for the faithful discharge of their trust.—And said Superior Court shall have power to remove any and all of said receivers and fill any vacancies that may occur.

Sec. 15. The receivers so appointed shall have power in the corporate name of the Bank, or in their own names as receivers, to commence and prosecute all suits in law or equity, and defend in all cases where the Bank is made a defendant; and to receive all evidences of debt, goods, effects, and property of every description belonging to such Bank, and to do and execute all other acts and things in the name of such Bank, or in their own names as receivers, which may be necessary or proper in the execution of their trust;—and shall be clothed with all the powers and rights for the collection of debts due to such Bank or for the recovery of property belonging thereto, which the Corporation possessed by virtue of its Charter before such injunction issued.

Sec. 16. Said Superior Court or Judge shall limit a time for the creditors of the Bank to present their claims to said receivers, and direct public notice to be given thereof, (and all claims not presented within said time shall be barred.)—the receivers shall allow all just claims against the Bank, collect its debts, sell its property, and convert all its funds into money, and make report of claims on the Bank allowed and disallowed, and of their other proceedings, to the said Court, at such time or times, and in such manner as the Court shall direct or approve, and give such notice as the Court shall prescribe to any creditor whose claim, or any part thereof, is disallowed. The Court shall have power on hearing the complaint of any person who may be aggrieved by the proceedings of the receivers, to grant such relief as the nature of the case may require. And said Court may make such rules and orders as to the proceedings of the receivers, as to their compensation and other expenses, and as to the distribution of the effects, payment of the debts, and settlement of the concerns of the Banks, as in their opinion may be just, and in conformity to the provisions of this act. And said Superior Court at any term thereof subsequent to the issuing of said injunction, may upon the hearing of all the parties, if deemed proper, declare the charter of such Bank to be null and void.

Sec. 17. The avails of the property of the Bank shall be appropriated by said receivers in the following manner, viz.—1, To the payment of the charges and expenses of settling its concerns—2, To the payment of the Bank-notes and Bills in equal proportion—3, To the payment of all deposits by the Treasurer of the State, or by other persons—4, To the payment of all sums which have been subscribed and paid in by the State or the School Fund—5, To the payment of all the other liabilities in equal proportion—Lastly, The surplus shall be paid and distributed among the Stockholders in proportion to the amount of their stock.

Sec. 18. All payments and conveyances made by any such Bank in contemplation of insolvency, to or for the use of any or all of its creditors, with the fraudulent intent to prevent the distribution and appropriation of its effects, as prescribed in this act, shall be utterly void.

Sec. 19. If the President, Directors, Cashier, or Agents of any Bank, which shall be enjoined as aforesaid, or any other person on being requested thereto, shall wilfully neglect or refuse to deliver to the receivers of such Bank, such evidences of title, debt, goods, effects, and property of any description, belonging to such Banks, as is in their possession or under their control, each person so offending, upon information and conviction of such offence before any Court of competent jurisdiction, shall be sentenced to pay a fine to and for the use of this state not exceeding Ten Thousand Dollars, or to be imprisoned not exceeding three years, or both, at the discretion of the Court.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved, June 10, 1837. HENRY W. EDWARDS.

News from Missionaries.—A brief note from the Rev. H. Cherry, of the missionary reinforcement to Southern India, dated March 13, on board the ship Saracen, off Ceylon, four or five days' sail from Madras, reports "All well."

WILLIAMS' ANNUAL REGISTER.

Messrs. G. & C. Carvill & Co. have recently published this valuable work for 1837. The following facts have been compiled from the present volume:

BANKS.—In the state of New York there are 101

banks with a capital of \$37,601,460. There are also 17 savings banks, whose funds amount to \$4,845,349 26. In the United States there are 677 banks, and 148 branches of banks—capital as nearly as can be ascertained, \$378,719,168.

CANALS.—The canals of New York cost \$11,962,711 90. The tolls in 1836 amounted to \$1,614,336 43. The length of all added together is 656 miles. The number of locks is 343; of boats registered in 1836, 3167. Clearances in 1836, 67,620. Revenue same year \$1,607,671 72; expenditures during the same period \$519,900 42.

CITIES AND TOWNS.—There are 9 cities, 124 incorporated villages, 798 towns, 1746 post offices in the State.

CLERGY, &c.—There are now 2192 clergymen, 2161 lawyers, and 2876 physicians and surgeons in the state.

COLLEGES, &c.—There are 7 colleges, 8 theological seminaries, and 63 incorporated academies in the state.

LICENSES.—During the year 1836, licenses were granted in the city to 2863 tavern keepers, &c., 2900 cartmen, 300 sand cartmen, 150 porters, 212 hackney coaches, 118 omnibusses, 54 dealers in second hand articles, 11 pawnbrokers, and 41 junk shops.

MANUFACTURES.—The total value of manufactured articles is computed at \$60,669,067 annually; value of the raw material \$43,400,922; balance in favor of industry \$17,268,145.

MILITIA.—The number of rank and file in the state is 193,610.

NEWSPAPERS.—255 are printed in the state. Of these 62 are issued in New York city, viz: 14 daily, 12 semi and tri-weekly, 32 weekly, and 4 others.

SUMMARY.

FARMER'S LOOK AT THIS!—*Buckwheat Straw.*—A correspondent who signs himself "A Yankee Farmer," asks us whether any use can be made of his buckwheat straw. Our reply is, that it is better for milk cows than the best timothy hay—that his cows will eat it with equal avidity—that if it has not been exposed too long to the vicissitudes of the weather, it will prove equally nutritious to them—that so far as the secretion of milk is concerned, it is infinitely preferable to any hay or fodder within our knowledge, and that when cut and boiled or steamed, it makes most acceptable slop for cows. We will say further, that the old plan of throwing this wholesome and nutritious provender upon the dunghill, or in the barnyard, to be trampled under foot should be abandoned, and that henceforth it should be permitted to assume its proper rank among the choicest hay for neat cattle.—*Baltimore Gaz.*

Wearing Deadly Weapons.—The grand jury of the city of Baltimore have made the following presentment: "The wearing of deadly weapons," says the presentment, "is an intolerable nuisance, unnecessary in the present state of any civilized community, dangerous in its tendencies, pernicious in its consequences, and destructive alike of good morals and the public peace."

The best disposition that could be made of persons carrying concealed weapons, would be to deliver them over to Gov. Tacon of Havana.

When Gov. Tacon arrived at Havana in the summer of 1824, he found Havana swarming with gamblers. He very soon issued orders for the suppression of all gaming tables, and no one has dared to keep one since.

His next order was against carrying concealed weapons. Soon after a young member of a rich family in a quarrel at the theater drew a dirk; and the next day he was sent over to the fort for a month, with a ball chained to his leg, to get out stone, from which all the interest and influence of his family could not save him.

Persons are now as safe in Havana, at all times of night, as they are in New York.—*City paper.*

We are not certain that New Haven might not be benefitted by Gov. Tacon's police. It is but a few hours since we saw a young stripling making a display of his yellow cane, with an ivory head, and a dirk snugly fastened in. Our citizens will not feel themselves very much honored by the introduction of this fashion. If the lad behaves civilly, he will not need his cane for defense; and if he is otherwise disposed, the sooner he is put under Gov. Tacon's tuition, the better.

A Fleet on Lake Erie.—On the 28th of May, forty-one vessels of different kinds, sloops, schooners, brigs and steamboats, left the port of Buffalo for the west with full loads of freight and passengers.

The Boston Rioters.—Seventeen Irishmen and one American are held to bail for their appearance, to be tried for the late riot. A committee of citizens has estimated the damage to the occupants of houses at \$3,000, and a subscription is open to raise it.

The ship *Rajah*, which sailed on Thursday of last week for Liverpool, has on board nearly 200 passengers, returning to their own home, finding it impossible to get work in this country.

Some of the prisoners of the Work House at Louisville on the 15th ult., knocked the turn-key down, took from him the key of the main entrance, locked the keeper in a cell, and then quietly, to the number of 14, walked out of the prison, locking the door after them.

The Chicago (Illinois) American, of May 26, says: Contracts to the amount of \$1,000,000 were made by the Commissioners of the Illinois and Michigan Canal on Saturday last, and at about \$60,000 less than the estimated prices. Laborers to almost any number can now find employment on the different sections of this line, and receive high prices. Several thousands are wanted immediately.

The Paper Manufactory of Messrs. Moses Carleton & Co., at Shirley, Mass. was destroyed by fire. Loss estimated at \$25,000. Insured at New York, at one office, \$16,000.

At Blackville, S. C. on the 2d ult., Henry Graves, aged about 30 or 35 years, came to his death by the almost unprecedented use of ardent spirits. He was drinking quite freely, and in the evening he was given a dollar and a half to drink three half pints of strong unadulterated Cogniac brandy, which he did in a few minutes, after being in a state of inebriation all day. Medical assistance was procured immediately, but it could not avail him.

Melancholy Accident.—William Baker and B. Morange, two young men, while passing up the East River at New York, on a fishing excursion, observed as they came near "the Pot" in Hell Gate, a boat with four men in a very critical situation in the eddy of that whirlpool. Mr. Baker called upon them to pull for the shore, but it was too late—the boat was sucked into the vortex and swamped, and two of the four young men sunk to rise no more. The other two clung to the bottom of the boat and were saved at much hazard by Messrs. Baker and Morange. The two drowned were father and son, named Theal, both shipwrights.

Fatal Affray.—In a sudden quarrel between two students of Lagrange College, says the Auburn Banner, weapons were drawn, and one of the unhappy young men was killed.

The sensation produced by this recent occurrence has elicited a statement of facts in the case by President Payne. He sets forth that the keeping or carrying of deadly weapons was in opposition to the wishes of the faculty, and a breach of positive rule, the penalty of which was censure.

For who may tell what dregs
Do slumber in his breast! Thou who didst taste
Of man's infirmities, yet barred his sins
From thine unspotted soul—forsake us not
In our temptations, but so guide our feet,
That our **LAST SUPPER** in this world may lead
To that immortal banquet by thy side,
Where there is no betrayer.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 1, 1837.

"How doth the city sit solitary that was full of people!"
"From the daughter of Zion all her beauty is departed."

Should Edwards, Whitfield, and Payson lay aside their harps in heaven, and revisit the scenes of their earthly life and labors, and go through our Zion; would they find enough of the "old landmarks" to assure them that this was the American church? We know in what places they delighted to linger, and where they chose to wear off the chains that bound their souls to the earth, that they might hasten their flight to heaven. They loved to dwell and to toil in those scenes where the "still, small voice" of the Holy Ghost was heard. Where they were often called to answer the anxious inquiry, "What must I do to be saved?"—where were the alternate weepings of bitterness, and of joy;—where were heard mingled sounds of the groans of contrition, and the praises of redeeming love. They were at home when in the crowded sanctuary, where souls hungered for the bread of life, and thirsted for the waters of salvation. They were accustomed to see the aisles of God's temple thronged with the new born of the Holy Spirit, solemnly making the dedication of themselves and their all to Him who had bought them "with his own precious blood." The land of their pilgrimage was the *home of revivals*.

Where now in our land would they find these scenes? Here and there perhaps they would hear of a transient turning from the strong current of worldliness—a "spasmodic" effort for a revival; but the mournful and oppressive truth could not be concealed, that blighting, and mildew, and desolation, had come over this whole land.

The prayer room they would find deserted. The sanctuary, in many instances, a place for the birds to build their nests. Instead of seeing hundreds and thousands coming from the world, to consecrate their lives, and possessions, and whole souls to God; they might see multitudes going down from Mount Zion to worship at the altar of mammon. Instead of the united songs of jubilee from Christians of every name, and rejoicing over sinners returning to God, they would hear of divisions, and unholy emulations, and quarrels, among brethren of the same name and communion.

In our religious journals, instead of the reports of revivals, and the outfits of missionaries, and acknowledgments of liberal donations to religious institutions, they would see some of the noblest institutions in the world discarded, and loaded with opprobrium; while missionaries are waiting to go to the heathen, but cannot for want of money. Instead of the things which make for purity and peace, and things whereby the church may be edified; our religious papers would, in many instances, be found the organs of party strife, and the vehicles of calumny.

The churches instead of rallying around the standard of the cross, and making united and vigorous onsets against sin, must be marshalled for ecclesiastical campaigns in support of certain bodies, who, under cover of contending for the faith, are aspiring for the reins of power.

Certainly this a day of darkness and sorrow. A day when brethren appear to rejoice in each other's halting and fall. Is it not time for humiliation and repentance? Where will these things end? What is to become of the church,—and what of a perishing world, while Christians are absorbed in schemes of worldly enterprise, or are spending their energies in destroying the peace, character and influence of their brethren? *A day of repentance must come.* Would that it were come now. Would that there could be a day of fasting and humiliation, of confessions and forgiveness, and a renewal of covenant vows and covenant love.

God is merciful and forbearing. Let us go to him with the contrite heart which he will not despise, and seek that our backslidings may be healed; and prove him, and see if he will not pour out his blessings until there is no room to receive them.

LITERARY NOTICES.

THE MARTHAS, or the varieties of female piety. By Robert Phillips.

We have been refreshed and delighted in reading this excellent book. We believe that the living Christian will breathe the more freely and live more holy for the reading of it; and the slumbering Christian may be awakened, and the trembling and halting believer may gather strength, and hope, and peace, and joy. The author gives to varieties of piety, "so far as they are occasioned by faults and defects and temper," (what he says ought to be given) "the same treatment which Martha received from Christ;—tenderness enough to prevent despair, and reproof enough to prevent presumption." Money is scarce but we believe it will be profitably employed by those who give fifty cents for this book. For sale at S. S. Depository.

REVIVAL IN NEW BRUNSWICK.

We are informed by a worthy brother who was present at several religious meetings in New Brunswick, that a work of grace begun in the Baptist Church of that city about eight weeks since, through the influence of two young men who visited the place. The number who have been baptised up to this time is over 100, and the work has extended to all the other congregations. All the houses of worship have been open for meetings twice a day for some time, and the interest is universal throughout the city; between forty and fifty have united with the Dutch Reformed, and between fifty and one hundred with the Presbyterian church; all the students in Rutgers College have been brought in except ten. Never was there so powerful a revival enjoyed there before; a large number of the rich have been converted.

"**RICHARD HIMSELF AGAIN!**" We knew that our old friend Niblo had returned from his travels "in foreign parts," but have nevertheless heard so little of him of late, that we began to fear "the pressure of the times"

had rendered it inexpedient to open his fairy garden in Broadway. Happily, however, our forebodings were without cause. Our city, though in a melancholy condition, may nevertheless be musical; and although the banks have stopped paying specie, the cows have not stopped giving milk. Hence we argue that the concert to-night will afford good music; and that, during the interludes, ices of the finest flavor—equalled only by Con-
toit, and excelled by nobody—may be procured in grateful abundance. We understand that while abroad, Mr. Niblo laid in a choice selection of wines—so that his garden will present all the attractions of days gone by—and those are enough.

We have taken the above from the New York Spectator. The editor of this paper claims to be a friend of temperance, and (as we have been informed) is a professor of religion. How sincere these professions may be we shall not pretend to judge; but we venture to say that if Mr. Stone indulges pretty freely in remarks of the above character, he will probably effect about as much for the interests of temperance and religion, as he is now doing for the emancipation, and intellectual and moral improvement of the colored race.

We are pleased that the fourth of July is to be celebrated by a meeting of the Sabbath Schools. (See notice on our last page.) We cannot approve of the manner in which the birth day of our National Independence is usually noticed, by the noise of cannon, and by bacchanalian revels. If Independence is considered a blessing, to whom are we indebted for it? Certainly to the same Being from whom all other blessings flow, and to him should those who inherit the blessing address their thanks. We are not to forget the patriotic and brave men who composed the Councils and formed the armies, which were the instruments of our deliverance from a foreign domination. But our grateful hearts should rise to the author of our success, and our voices pour out the praises due to him. It would be in conformity to christian principles, if all our citizens should assemble in churches on the anniversary of our Independence, and render thanks for a political blessing, from which proceed not only temporal prosperity, but the means of promoting moral and religious improvement, and of sending the blessed gospel to all the nations of the earth.

For the Intelligencer.

"MAIL CONTRACTORS."

Mr. Editor,—I hope you will allow me to say that I have noticed, with sincere regret and pain, an article published in this city, a day or two since, with the above heading. I regretted it, not because the title was inappropriate, but because the author of it, occupying a conspicuous and important station, has thus given his influence against the christian Sabbath. And I am induced to say this, because he has thus publicly advocated a violation of that day.

He regrets exceedingly, that "the regularity, comfort and convenience of our line," should "be invaded," at the instance of a large body of our "scrupulous good men," or by the stern determination of the Steamboat Company, to revere and observe the laws of God, because he "cannot see that the Sabbath is violated any more by the running of a steamboat than a stage;" and, as he supposes, "the wear and tear of conscience will be about the same!"

Here then he acknowledges there is a wear and tear of conscience, both in running a stage and in running a steamboat also upon the Sabbath. He tells us, it is true, that if the boat will take the mail the stage will be suspended; and *perhaps* he *knew* it. It may be that there will be no way-mail transmitted on the route from New York to New Haven on the Sabbath, in case the U. S. mail should be transmitted by the steamboat, because, forsooth, Mr. Kendall loves the Sabbath so well. But I regard it as altogether improbable. At present the stage runs, and may take its half a dozen passengers, and may occupy a portion of the time of the mail agents on the way, and consequently occasion some "wear and tear of conscience." And according to the article we are considering, "about the same" degree that the running of a steamboat would involve. But let us see: first, comes the wear and tear of conscience of the boat's crew, and of all the families and servants who assist in the preparation. Then comes the wear and tear of conscience(?) of the hackmen, who take them to the wharf. Then of the idle crowds who, having nothing else to do on Sabbath morning, throng the starting place of the boat. Nor is this all: the hour of landing is understood, and the place of landing is no less thronged than that of starting. A multitude of apprentices, journeymen and others, will crowd around, neglecting the place of worship and the gospel of the grace of God. The whole *posse* of coaches must be waiting and stages too: (for if the mail arrives during the day, the stages must or will carry it and the passengers out;) and hence those who would remember the Sabbath day to keep it holy, can hardly keep it profitably, while many of them must be greatly annoyed during the recess of worship, by the rattling of carriages and the bustle of passengers and idlers. And yet it is supposed to involve "about the same" amount of "wear and tear of conscience" as would the running of a single stage.

But we are told that, should the Company refuse to take the mail on the Sabbath, it will nevertheless be carried by some other boat. Be it so. Still the wear and tear of conscience will be no less. It will be transferred from the New Haven Company to some other; or rather, some other will assume the responsibility. And who will envy them the wages of acknowledged unrighteousness? The plea that somebody else will do wrong, if I do not, is worthy only of the man who denies all the salutary tendencies of the government of God over mankind. Somebody else will disobey and insult my Maker if I do not! In the spirit of such a plea, what interests would not be sacrificed for "thirty pieces of silver?"

The religious and moral and better class of the community are waiting with intense interest to see what, in this emergency, the Company will do. They are waiting to witness the triumph of principle. And they wait in hope; knowing, or at least believing, that the Company is composed of men of principle;—men who fear God, and men too who have a regard for the opinions and feelings of the religious community. And yet, if it be true, that they have proposed to forego both their own conscientious scruples, and the honest scruples of other good men, so far as to consent to transport the mail on the Sab-

for a certain sum, must they not hope with less confidence? It is to be hoped sincerely that they will not forfeit the protection of a good Providence by a recklessness of divine authority.

New Haven boats hitherto have, almost beyond a parallel, escaped disaster. But we ought not to forget that, when our enterprise is at war with divine arrangements, we contend with fearful odds. God will vindicate his own cause, and he will do it in his own way, and in such a way that he will be understood. Let the disaster of Helen McGregor teach us that God is jealous for the Sabbath.

I know the men of the Steam Boat Company, and let me ask them,—Gentlemen, (for I esteem you such,) would you be willing to spend your Sabbaths on board your own boats? Would you think it a suitable example to set your children? Nay, would you be willing to place your sons or your daughters on board, there to spend their Sabbaths during the season? Why not? Because it is wrong. You and they must attend church. But will God accept the sacrifice of him "that turneth away his ear from hearing the law? Even his prayer shall be an abomination."

May not the public expect better things of gentlemen and christians? May we not expect that men whom we have loved and esteemed, and not without reason, so long, will still prove themselves, in spite of the influence of gold, the friends of order, morality, the Sabbath, and religion? We hope your decision will be such as to meet the approbation of God and your own consciences, at the bar of God, where we shall all soon stand.

For the Intelligencer.

To confer dignity and useful elegance on the hours of social pleasure and relaxation, is a talent of peculiar value.

Hannah More.

MR. EDITOR,—As so great a part of life is spent in social conversation, it is of the highest importance to know how time thus spent may be turned to the best account. The influence of conversation on society is incalculable. We are powerfully swayed by what we hear. It is devoutly to be lamented, that while this agreeable mode of spending time should be made subservient to virtue and rational happiness, it is wickedly debased to the service of sin and folly.

It need hardly be told to those who frequent the circles of village and town, that it greatly fails of being made the medium of useful information or virtuous improvement. Subjects of scientific interest, of literary or moral dignity, are by common consent stricken from the list of topics that are to give zest to the social hour. Indeed, one would sometimes be led to think that the strife of the company was, to see with what profound folly and diminutive nonsense they could charm themselves withal. Certain it is, that, to an unpardonable extent the evening hour is passed in the retail of paltry hear-says, silly jesting, floating uncertainties, strange suspicions and suspicions not so strange, with all "the interminable gossip of reputed courtships, incipient coquetries, and the various claims of candidates for the palm of beauty and fashion." All are fascinated with the budget that, for common entertainment is opened and benevolently distributed, though its contents are but "sound without sense."

Says the distinguished Mrs. Sigourney, that patroness of virtue and of letters, "What a paucity of judgment, what a perversion of intellect does it discover, to cast away the treasures of education, and place yourself on a level with the neediest minds." Are these the educated and the read, the alumni of our colleges and seminaries, the refined and enlightened! One is ready to exclaim, as he listens to the noisy combat of words, and the reiterated peals of mirth which fall upon his ears from the pleasure seeking circle,—strange fruits of education these, the art of pleasing others and the capacity of being ourselves pleased with empty folly and light headed frivolity.

There is in our polite circles a species of conversation which at present seems to be taking the precedence, which is a step above that just alluded to, though equally barren of all real improvement. I mean talk about *authors*, or rather about *authors' names*. Not that literary characters and productions are improper and unprofitable themes of social discourse. On the contrary, they afford the richest subjects both for moral and intellectual entertainment. The complaint I have to make is, that the discussion extends no further than merely to *names* and *title pages*, while the *sentiments*, which alone is worthy of remark, is never once thought of. A flood of enthusiastic admiration will be poured upon Scott, Bulwer, Cooper, &c., or a tirade of dislikes upon the various characters of their dramas; when if you should chance to ask the admirer respecting the beauty of some particular thought, or the falsity of some particular sentiment, you will find you have presumed far too much upon an intimate acquaintance with the eulogized author. And such is the skill of these literati, that in one short evening you will have passed before you in critic review, the splendid retinue of Shakspeare, Byron, Cowper, Hemans, More, Irving, Sigourney, and we know not who else, till you are dazzled at the magnificent array of genius and learning summoned into your presence, and amazed with the knowledge of your brilliant companions. But when the chat is over you will find upon retrospection, that you have been entertained with an interesting abundance of names, titles and epithets; and you are just as much wiser for what you have heard as you would have been, had you gone to your library and formally repeated the labels of the books upon your shelves. It is as if one should lead you through a city and show you the exterior of magnificent cabinets, museums and galleries, and leave you uninformed of all the curiosities and wonders they contained. A newspaper advertisement would have given you far better information than you have, by all your pains, thus obtained.

But still this passes for *literary conversation*. How unworthy of such a title. Call it *literary gossip* if you will, but do not dignify it with a higher name.

Thus it is our fashionable society is rendered so sterile of all that dignifies and embellishes the human mind, and makes it so unattractive to those who find no delight in trifling and folly. Said a lady, who from the remark we should judge to be more fond of things than of names, "I like *society*—I do not like *company*." The reverse of this is the prevailing taste. Splendor to dazzle, and folly to feast you! Now as touching the *literary conver-*

sation referred to, there is some apology for the defect, because many chances to one, the "critics" have never read more than the titles of the various books which they learnedly review; that is, they have "cursorily glanced over the works." But there is no palliation nor shadow of excuse for those who banish from their presence topics of sober sense, for the introduction of thoughtless frivolity and heedless mirth. I admire the advice of Mrs. Sigourney upon this subject, that rather than descend to countenance such scandalous abuse of time and tongue, we should persevere in wordless silence the evening long.

The benefit and the pleasure of enlightened conversation are very great. It leads to the acquisition of useful knowledge, and furnishes us with the power of dispensing it to others. The abuse of it belittles and dissipates the mind, vitiates the heart, and disqualifies us by producing a disrelish for the sober reflections and studies of retirement. Hence the ennui and misery that many are doomed perpetually to endure, when deprived of the exhilaration of mirthful company, and the excitement of the glee-loving throng. I reserve farther remarks to a future communication.

G. S. S.
New Haven, June 26.

To the Editor of the Intelligencer.

In the Intelligencer of June 24, there are some just remarks on the project of certain Baptists to make a new version of the Scriptures, in which the word *immerse* shall be substituted for the word *baptize*. In opposition to this project, it is well observed by Dr. Brantley, "that the idea contained in the word *baptism*, as used in the New Testament, cannot be adequately expressed by any other single word in our language." This is certainly a good reason why the word should not be altered. The three prominent significations of *baptize* and *baptism* in the New Testament, are to immerse or immersion; the washing of hands, and of cups and pots, Mark vii. 4 and the sprinkling of the body by rain; 1 Cor. x. 2; Ps. lxxviii. 9; lxxvii. 17. The word *baptize* seems to have been applied to express the use or application of water to persons or things externally in almost any manner. This is a strong argument that the particular mode of applying water in the rite instituted by Christ, as the sign of initiation into his visible church, is a matter of indifference, or not at all essential to the validity of the ordinance. That immersion has been used extensively in the church is certain; but as it is not expressly enjoined in the scriptures, I should be unwilling myself to *enjoin* and *make essential*, what Christ and his apostles have *not* enjoined. Hence it is clear to my mind that the word used in our version of the scriptures ought not to be changed for any other.

BAXTER.

TEMPERANCE.

AMERICAN TEMPERANCE UNION.

The anniversary was held at the Chatham-street Chapel, New York, on Tuesday evening, 9th inst. Mr. E. C. Delavan, president, in the chair. The meeting was opened with prayer by the Rev. Mr. Curtis, of Bangor, Maine.

The annual report represented the general interests of the temperance cause as flourishing, and its prospects

full of encouragement. In furtherance of the object proposed by the National Temperance Convention at Philadelphia, it was resolved to establish a public journal, to be entirely devoted to that cause, of which a specimen number has been published and extensively circulated. The result has been that 7,000 copies have been already called for from all parts of the Union.

A circular, addressed to manufacturers of every class, has been sent abroad during the last year throughout the whole length and breadth of the country; with a view of eliciting information in respect to the effects of the use of spirits in these establishments. These inquiries had been extensively responded to, and the testimony has unequivocally been, that *alcohol is never useful, but always hurtful*.

The Congressional Temperance Society at Washington, D. C. was re-organized during the last winter, and put in a train of more promising efficiency than ever before.

The Rev. Justin Edwards, D. D. and the Rev. Edward N. Kirk had been appointed delegates to England, to attend the anniversaries in that country the present season, representing the cause in behalf of the American Union, and exchanging salutations with the friends of temperance as far as possible, throughout the whole extent of the United Kingdoms. The latter of these gentlemen sailed for England on the 8th of April, and is probably now uniting in the sacred festivities of the anniversary season in London.

The labors of the New York State Temperance Society have been as honorably effective as ever during the past year; an evidence of which was to be found in the fact, that they had printed and circulated 13,000,000 pages of temperance publications.

One of the most interesting items of the report was, the agreeable intelligence that in consequence of a correspondence with the Hon. Mr. Buckingham, M. P., the Chancellor of the Exchequer had granted permission for the introduction, duty free, of 4,000,000 copies of a tract designed to be an Appeal from the friends of American temperance to the British public, on this great theme; which was to be placed, as far as practicable, in every family in England, Scotland, and Ireland. The distinguished individual above mentioned, Mr. Buckingham, announced also his intention of a visit to this country early in the ensuing autumn, with particular reference to the promotion of the reform on both sides of the Atlantic.

TEMPERANCE MEETING.

A meeting in aid of the British and Foreign Temperance Society was held in London, in February last. The Mayor of London was chairman, and the following remarks were made by the several speakers on the occasion.

The Rev. Dr. Phillip, from the Cape of Good Hope, gave a fearful description of the effects produced by intoxicating liquors in those places where he had labored as a missionary, both among the natives and among the resident British. He had, at times, been ready to retire broken hearted from his work in consequence of the prevalence of that evil. He at length, though with doubts as to its success, determined to form a Temperance Society. He began with four members chiefly of his own family. Once, when preaching on the subject, a woman at the close of the sermon, stood up and exclaimed, "It's all true! it's all true! But put a glass of brandy before me, and if I were to be hanged or damned the next moment, I should drink it off!" Dr. Philip then adverted to the subject of total abstinence, the mention of which drew forth reiterated cheers. He instanced the case of an eminent physician in Scotland, Dr. Gregory. That gentleman was sent for to visit a lady, who was often visited by singular paroxysms of the nerves. The Dr. in-

quitted if she was accustomed to take any thing at such times. She replied, "Nothing." "What, nothing at all?" "Why, sometimes I do just take a thimble-full of brandy." The doctor immediately took up his hat and stick, and said, "Madam, good morning; give up your brandy, and you will be well in six weeks; keep to your brandy, and you will be in your grave in six months." The doctor himself set a good example to his patients, for he had long abstained from the use of spirits, of wine, and of all fermented liquors.

Jau Tzator, the Caffre chief, then addressed the meeting through the medium of his interpreter, Mr. Read. Brandy, he said, was a most deceiving thing; a man thought he purchased the brandy; but in fact the brandy purchased him. It made him a slave—enslaved him—led him to every evil work. Having expatiated on the evils of brandy drinking, he expressed his pleasure at seeing so many Christians combined to expose the evil, and put it away from the earth.

Rev. W. H. Medhurst, from China, drew a fearful picture of the consequences of intemperance in China, resulting from the immoderate use of opium, it enervated and degraded all the mental and physical powers of those who indulge in it: stirred up the worst passions of the human heart, and excited to deeds of frantic fury and destruction. The opium shops he represented as dens of vice; as ante-chambers of hell. Upwards of twenty thousand chests of that villainous drug, were smuggled into China, chiefly by Englishmen. He would that he could rouse the English to petition Parliament to forbid the injurious importation. He who sent one case of opium, to that country, did more to injure the missionary cause, than all his prayers and contributions did good.—The Chinese often asked how it was that a people who had a religion which was said to be so good, could furnish a product which was so diabolical.

Choo tik-lang, a native of China, addressed the meeting through the medium of his interpreter, Mr. Medhurst. He related a story of events which happened about 800 years ago, illustrative of the dreadful consequences of intemperance; and concluded by observing that he had carefully read the gospel of Jesus Christ, and found it full of very good precepts, but that all their endeavors to spread that religion would be vain if they continued to send opium also. How was it that they who used so much of harmless tea which the Chinese furnished, should send them in return such a dreadful commodity?

Rev. J. Williams, missionary from the South Sea islands, bore a cheerful testimony to the advantages of total abstinence from all intoxicating drinks. He had lived eighteen years in a tropical climate, and had engaged in various severe labors both of body and mind; but he had not drunk any thing stronger than water, and he had rarely known a day's illness. Intemperance was a destructive evil wherever it was introduced; the missions in the South Seas were going on well, till ardent spirits were introduced; then mischief ensued. A Temperance Society had been formed, which was working very well. The natives gave a very significant name for rum; they call it "the spirit that makes a man a fool."

YOUTH'S DEPARTMENT.

From the S. S. Visitor.

THE NEW YEAR'S PRESENT.

"I wish a happy New Year, papa," said George May, as he entered the breakfast room, on the bright and beautiful New Year's morning of 1836. "And I, and I," added his brother and sister, who followed him.

"Aye, aye, and I suppose you expect a substantial token of my good wishes," replied Mr. May, as he gazed upon three happy faces. "Well, we will see."

"Oh, oh, a silver dollar for each; a bright, new,

beautiful dollar," said George, as he received his New Year's present, and held it high for his mother, who had just entered the room, to see. Mrs. May smiled upon the cheerful group, expressed the warm wishes of a mother's heart, and seated herself at the breakfast table.

"What are you going to buy, brother?" said little Mary, as she laid her shining silver piece on the table before her.

"Buy! I guess I know. I'm going to buy a little gun that will go—bang, and a pistol, and sword; and then I am going to play fight, along with the boys, and I guess they will appoint me Captain."

"And will that make your New Year happy, my boy?" asked Mr. May.

"Yes, papa, I shall be happy enough to be called Captain May, and fight. What are you going to buy, sister?"

"Why, I'm going to buy a present for mama, and a little book for me."

"That's a good girl," said George: "Now brother Charles, what shall you buy with your dollar? Some pretty story book, I guess, for you don't love to play."

The dark eyes of Charles glistened, and the color mounted to his pale cheek as he replied, "I shall buy a bible."

Charles May had always been a thoughtful boy. The current of his soul was deep and reflecting, far beyond his years. To him, "life's smiling rosebuds" had been rife with thorns, for from his earliest years he had been a sufferer. He was now only eleven; and heavy was his mother's heart, as each day she watched the light die away from his eyes, and the color fade from his cheek, and felt that the storm and darkness were gathering about their happy domestic circle, and that the destroyer was about to sever their united affections. For many months she had devoted herself with watchful care, to her suffering child. Hour after hour she had read to him from the Bible, and those books which described the love of Jesus and the joys of heaven; and when at evening she had smoothed his pillow and hushed his feverish spirit, she would kneel beside his bed and pray for him—O how earnestly! and she had been cheered and comforted by the assurance that her prayers and efforts were not in vain. Charles was still able to join the family each day in the parlor, and many hopes were mingled with the painful apprehensions of his parents. It was with unmingled joy that they heard his reply to George, when he asked him what he should buy with his dollar.

"My dear children," said Mrs. May, "do not forget this day. If your heavenly Father should spare your lives one year longer, you will tell me next New Year's day, whether your dear father's presents have been a source of comfort and joy to you, and I shall then know which has been made the happiest through the whole year, George with his gun, pistol, and sword, Mary with her little book and present for mamma, or Charles with his Bible."

"Is God deaf?"—Little D—, a boy about four years old, had frequently heard his father and mother talk very loud to Mrs. Smith, a deaf lady residing in the family. He came home from church, after having heard one of our most vociferous preachers, and sat for some time looking thoughtfully at the fire. At last he turned inquiringly to his father and asked: "Is God deaf?"

His father replied, "No my son," and inquired why. D— said the preacher talked this morning just as you and mother do to Mr. Smith. I didn't know but God was deaf, just like her. I never heard any body talking about God, talk so loud before.

Many preachers, if we may judge from their vociferation, have taken the advice of Elijah, when he, mocking the prophet Baal, said, cry aloud, for he is a God;

either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awakened.

It is not strange after hearing such a preacher, that little D—— inquired, "Is God deaf?"—*Western Luminary*.

"FATHER, WHY DON'T YOU PRAY?"

A few years since, in the town of J——, a boy whose father was a profane, ungodly man, paid a visit to his uncle who was a professor of religion. At evening as was customary, the family was called together for prayer—also the next morning the boy witnessed the devotions of the pious family. When he returned to his friends he began to relate what he had seen during his visit. With other things, he says, 'uncle John prays:' then turning to his father, said, 'Father, why don't you pray?' This question was unanswerable. It pierced the father like a dagger in the heart, and soon after he became a praying man. Now the uncle, the father, and the son are all men of prayer.

O, that this question might ring in the ears of every parent through the length and breadth of the land! 'Father, why don't you pray?'—*S. S. Adv.*

ECCLESIASTICAL RECORD.

Dedication.—The new church in Hallett's Cove, L. I., was dedicated to the worship of the Triune Jehovah, on Sabbath afternoon, the 11th inst., in the presence of a large and highly respectable audience.

Ordained and installed, May 24th, by the Presbytery of Steubenville, Ohio, Rev. H. G. Comingo, over the first Presbyterian Church in Steubenville.

Ordained and installed, May 25th, by the Presbytery of Steubenville, Ohio, Rev. Thomas Magill, over the Presbyterian Church at Island Creek.

Installation.—On Thursday, the 15th ult., Rev. Tertius S. Clark, late of Haddam, Ct. was installed over the Congregational Church and Society in Stockbridge.

Rev. Robert Southgate, of Woodstock, Vt. has accepted a call to become pastor of the Presbyterian Church of Wilmington, N. C. and expects to enter on his pastoral duties in the fall.

ITEMS.

The Rev. Walter Colton has been appointed Historiographer of the Exploring Expedition. He has accepted the appointment.

Rev. Josiah Brewer, missionary to Smyrna, has been dismissed from the service of the Western Foreign Missionary Society. Mr. Brewer is eminently a New England man, both in doctrine and discipline; hence it is strange he ever should have been placed under the patronage of that Board.—*Bost. Spect.*

Education Society.—The anniversary meeting of the Young Men's Education Society of Newark, N. J. was held on Sabbath evening last, and continued by adjournment to Monday evening. After a full discussion of the subject, it was unanimously

Resolved, That the American Education Society, by its Catholic and peaceful influence on our churches, by the wisdom and integrity of its management, and its unwavering and eminently successful efforts to raise up an evangelical ministry, has entitled itself to our continued confidence and support, and has demonstrated the efficiency and safety of the principle of voluntary associations.

British and Foreign Temperance Society.—About fifty new societies have been formed during the year, and about 20,000 additional members obtained. The meeting was addressed by several gentlemen, noblemen, mis-

sionaries, and others. Rev. Messrs. Kirk and Proudfoot from the U. States. The Rev. Dr. Edgar, of Belfast, said he came from Ireland, the land of whiskey, of misery, and of crime; the puzzle of puzzles. No man understood her; and no wonder, for she was drunk. Last year she swallowed fourteen million gallons of spirits.

The annual meeting of the Board of Missions of the Protestant Episcopal Church was lately held in Baltimore. The receipts of the year for Domestic Missions were \$22,000; for Foreign Missions \$28,000.

The receipts of the British and Foreign Bible Society for the year ending in May, were about 485,000. The issue of Bibles 541,843 copies.

The receipts of the Religious Tract Society were about \$300,000, of which sum \$253,000 were from sales. New publications 196. Publications issued in the year, 16,077,265.

Church Missionary Society, receipts \$320,000.

Wesleyan Foreign Missionary Society, receipts \$336,000. Stations 196; missionaries 300, more than 30 of whom are in the West Indies; 43,000 under school instruction.

Gospel in Japanese.—The Rev. Ira Tracy, in a letter dated Singapore, Jan. 13, says: "The Gospel of John, and his three Epistles, have been translated into Japanese by Mr. Gutzlaff, and sent here for me to print." N. Y. Obs.

SABBATH SCHOOL CELEBRATION FOURTH OF JULY.

Several of the Sabbath Schools of this city and vicinity will celebrate the birth day of our National Independence by appropriate services on the morning of the 4th inst. in the North Church. Services to commence precisely at 9 o'clock A. M. Several appropriate addresses will be made, interspersed with singing.

The Annual Meeting of the Female Education Society of New Haven, will be held at the house of Mr. Timothy Dwight, on Wednesday, July 5th, at 3 o'clock, P. M.

MARRIED.

At Wethersfield, on the 18th inst., Franklin H. Merriam of Hartford, to Miss Harriet Blinn, of Wethersfield, daughter of Capt. James Blinn.

In Madison, on the 21st inst., Mr. Augustus C. Wilcox of this city, to Miss Catharine A. Crittenden, of the former place.

DIED.

At North Haven, Mr. J. Leverett Mansfield, aged 21. On the 25th inst. Mr. Joy Bishop, aged 93. On the 12th, Betsey, wife of Mr. Jesse Thorp, aged 32.

At Bethany, April 19th, of scarlet fever, Catharine Jane, aged 9 years; and at Orange, June 16th, of scarlet fever, Julia Matilda, aged 5 years, daughters of Mr. Marvin French, late of Bethany.

At Bethany, on the 6th inst. Burton, son of Mr. Silas Woodin, aged 5 years.

In Bridgeport, on the 3d ult., widow Mabel French, aged 76.

At Danbury, on the 8th ult., Rev. Nathaniel Bulkley, a soldier of the revolution, aged 88. On the 5th ult. Mr. Thaddeus Morehouse, aged 90.

In Brooklyn, Susquehanna co. Penn., on the 24th of Nov. Mr. Rufus Pierpont, aged 34; on the 4th March, Mrs. Elizabeth, wife of Mr. Eli Pierpont, aged 66; on the 14th May, Mr. Elias Pierpont, aged 77. The two last were born in North Haven, Conn. and resided for some years in Waterbury.

In Cheshire, on the 8th inst., Orrin, son of John Barnes, Esq., aged 8 months.